

ful men and women of the world. It means a building up of honest, useful lives. It means the consecration of the energies of mind and body to high and noble work. It means a thorough preparation for the varied duties and emergencies of life. It means the realization of our highest hopes and a fulfillment of God's great purpose in our lives and in the lives of our fellow men. Self-education means the upbuilding of useful lives—lives that will add to the community, honor to our institutions and strength and dignity to state and nation.

Another problem that confronts our young men is this: Every individual has a particular work to do and the great problem of life is to find out what this work is and to do it. You have a place to fill which no one else can fill. You have a work to do which no one else can do and if you do not do it, it will be left undone, and the purpose for which you were created will be repeated just to that extent. The very fact that you exist is an expression of the still broader fact that you exist for a purpose. Carlyle uttered a great truth when he said, "Gradually see what kind of work you individually can do; it is the first of all problems for a man to find out what kind of work he is to do in this universe. For that is the thing a man is born to, in all epochs. He is born to expend every particle of strength that God Almighty has given him, in doing the work he finds he is fit for; to stand up to it to the last breath of life and to do his best." Carlyle has stated the problem clearly. We must become conscious of our possibilities, we must find our proper place in life before we can realize what life has in store for us. The moment we realize what we may become, that moment our usefulness as members of society begins. Everything in the universe becomes great to us in proportion as we understand the real worth of ourselves. Man is great not because of what he has been, not because of what he is, but because of what he may become. It is the consciousness that we may become greater and more useful than we are that adds strength and dignity to life. It is this that puts the stamp of nobility upon ambition and the seal of honor upon every worthy deed. It is this that makes life full of hope and inspiration and power.

It seems to me that the great truth that we should impress on the awakened mind of the young man is that he, as an individual, has a particular work to do, and that he will contribute his respective share to the sum total of human wealth and happiness, only when he does that work for which nature intended him. It has been earnestly said that "To know one's self, to accept one's limitations, to cultivate one's talent, is to live a life of peace, of growth toward the divine." Why so much misery in life? Why so much dissatisfaction? Why poverty's woes here and wealth's merry laughter there? In short, why so much inequality in society? Simply because too many people have gotten into the wrong place in life. They are doing work for which they have no love, no abilities and no ambition. Those who are consumers ought perhaps to be producers and vice versa. Mrs. Humphrey Ward has well said, "It is the vain endeavor to make ourselves what we are not that has strewn history with so many broken purposes and lives left in the rut." Alas! Mrs. Ward's analysis is altogether too true. Young men cannot afford to misdirect their energies and to grow up dissatisfied with themselves and with their environments. They owe a duty to society and society in turn owes them a duty. We owe the young men a duty. The important problem confronting us today is, not simply to give men employment, but so to train the minds and characters of the young men of to-day that every man who wants to work will be in a position to do that work which he can do best. This is the great problem of education and social reform. "The successful man is the man whose opportunities are those which permit the natural development of the talents given him."

But what are the conditions that confront us in actual life? It is a sad and pathetic fact that many young men start out in life without giving the question of self-preparation adequate attention. Many of these young men fail to do the work for which they were by nature intended. What follows? They do not, they cannot under such conditions use to the best advantage the abilities with which they have been endowed and consequently, it becomes impossible for them to measure up to their highest possibilities. Now, when a great number of people labor under such adverse conditions, ignorant of their real worth and of their opportunities, many of the advantages in life which were intended for them will be grasped and utilized by others. It is at this stage that social inequality appears. The opportunities lost by one individual will be utilized by another. You say this is not right. It is right. It is but an expression of an unwritten law of nature and society! The opportunities lost is, as

it were, the punishment which society inflicts upon the careless individual—the individual who fails to find his proper place in life. Some one has truly said that "Life gives to the individual precisely what he gives to life. In fact the great philosophy of social evolution is found in giving and receiving. It is apparent that the individual who is in the wrong place in life is also out of harmony with the controlling thoughts and ideas of his day and, consequently, he is not in a position to give much to society and as a result he does not receive much in return. I believe that I am safe in saying that modern social ills are due, not only to unjust laws, but also to unwise education. Laws cannot make men. Education can. If we hope to reform society, it cannot be done by simply drafting resolutions in party conventions; it cannot be done by simply urging party organizations to fulfill certain prescribed conditions. These things are necessary, but they are not enough. We must go down deeper. We must come closer to the disease. We must not only tickle the popular ear, we must educate it to listen to the crying needs of humanity. We must teach the young men—the future citizens of our country—that above everything else society expects them, religion expects them, and God expects them to find their proper places in life in order that they may become instruments for good in the service of a common race.

A well directed life is an inspiration in itself. In the degree in which you prepare yourself for the duties of life, in the same degree will it become possible for you to capture the position of trust and honor in life. Young men don't court popularity; win it. Don't imagine success; make it. Don't stand at the bottom of the ladder and look at the positions of usefulness and influence; climb up. A place will be ready for you as soon as you are found worthy of it. Success will crown your efforts not when you try to do what some one else has done, but when you do that work which you can do best. We realize our possibilities in life only when we place ourselves in those positions where we can use to the best advantage the abilities which God has given us. This is the broad philosophy of life and education. It makes for social equality. It leads on to an exalted and dignified citizenship. It makes the business man just as important a factor in society as the lawyer. It places the tiller of the soil on an equal basis with the teacher in the classroom. It makes the laboring man worth just as much as the minister of the gospel. It makes life uniform, equal and full of hope and inspiration for each and all. Teach men correct doctrines and men will be satisfied. Make the young men feel that life is worth living and that they have a place to fill and a work to do and in return they will help to make the world better.

There is another problem confronting the young men of to-day and that is the problem of citizenship. The first lesson that we should teach in the line of citizenship is a proper appreciation of the government under which we live. We are satisfied with a thing only when we appreciate and we appreciate a thing only when we understand it. Our appreciation of a thing is proportionate to our knowledge of that thing. To illustrate: A man who has no knowledge of Shakespeare cannot appreciate his master works. To the ignorant mind a beautiful poem is but a combination of words. So in the realm of government. Where there is a lack of appreciation on the part of the citizen, there also we find a failure to exercise rightly the exalted privileges of citizenship. Intelligence is a necessary condition for a proper appreciation of the rights bestowed by the government upon the citizen. This is the more imperative because at the present time the ignorant and vicious citizens are endeavoring to overrule the intelligent minds in the affairs of government and state. As intelligent patriotic men and women we dare not deny the fact that we are to-day threatened by a silent and lurking foe, whose strongholds are found in our large centers of population, and whose leaders are slyly attempting to poison the minds of our young men, to undermine our institutions and to violate our laws. We may preach patriotism from the stage and the public platform; we may eulogize our honored dead; we may boast of our glorious past, replete as it is with noble sentiments and heroic deeds, but these things alone will not alter present social conditions. There is but one way to remedy the evil that confronts us and that is to teach patriotism and respect for law in our public schools, colleges and universities; to purify and strengthen public conscience; to reach out and save the young men from those vicious paths which lead downward to a degraded citizenship. The church, the home, the schools and the press should be broad enough, patriotic enough and conservative enough to give the young men a foundation upon which they may stand secure, even though surrounded by the enticing influ-

ences of all the demoralizing agencies that may confront them. Patriotism must become more than a fanciful theory. It must stand for the sacredness of citizenship. It must become an all pervading sentiment which will ennoble life and sanctify social institutions. There should be nothing foreign or un-American in our citizenship or in our philosophy of government. The future citizen should be taught to look upon our government as an institution, worthy the unwavering loyalty of all intelligent and patriotic men in time of peace, as well as in time of war. I speak not under the pressure of any emotion when I say that the men who poison the public mind and conscience with false and dangerous doctrines are guilty of just as great a crime against the government as is he who stuffs the ballot box or prove a traitor to the flag of our country. Citizenship should be regarded, not as a tool for unprincipled demagogues, but as a priceless heritage secured through heroic blood. If we hope to meet the urgent demands of the hour, if we hope to settle rightly the great problems confronting us; if we hope to perpetuate those broad principles of free government, which have added grandeur to our history and immortality to our heroes, we must be big enough and broad enough to apply American thought to the solution of American problems. We must make the young men—the future citizens of our country—conscious of the possibilities which are theirs. We must give them a true conception of the opportunities offered them by the government under which they live. The voter must be impressed with the duties of citizenship before he can appreciate the privileges of citizenship. It is a recognition of this broad principle that makes the training of citizenship so far-reaching in its results and consequences.

Another lesson which we should teach in the line of citizenship is a proper conception of the relation which the individual sustains to the government. The ignorant and indifferent citizen to often labors under the delusive impression that the government owes him a living. This, of course, is a radically misleading conception of the duties of citizenship and of the functions of government. I hold it to be a truth which cannot be denied by scholaristic or political sophistry, that this government of our own man a living, but every man owes the government his support, and, if need be, his life. This is patriotism. This is Americanism. This is the only philosophy of government that we should allow to be taught in our homes and in our schools. It is a philosophy that purifies the public conscience, stimulates ambition, and makes for an exalted and purified citizenship. The more we do for the government, even in local affairs, the more the government will be able to do for us. And the less we do for the government, the less the government will be able to do for us. The tendency of our age seems to be to blame the government for the weakness of our laws, for the corruption of our politics, and for the inequality of society, forgetting in the meantime, that the government is not an entity, not an organization, but simply the expressed will of the people through the ballot box. Hence, the importance of making clear the supreme truth, that if we wish a pure form of government and a faithful execution of the laws, we must see to it that not a few but all discharge faithfully the duties which they owe the government of which they are constituent parts. As a citizen, you are a part of the government, and your expression through the ballot, through the ballot box, on every public measure becomes a part of the policy of the government under which you live. If vices and corruption exist it is not necessarily the fault of the individual citizen. Either the citizen has not used rightly the opportunities offered him, or else he has helped to elect corrupt and incompetent men to office. In either case the fault belongs to the citizen and not to the government. If this analysis be true, as I believe it is, we cannot emphasize too forcibly the importance of giving due attention to the individual citizen. Whenever we neglect the individual, we degrade politics; when we degrade politics, we degrade citizenship; when we degrade citizenship, we degrade the people and when we degrade the people we degrade the government. There is but one way in which we can hope to maintain a strong, clean, and aggressive public conscience and that is to give every citizen as far as we can a correct knowledge of the relation which he sustains to the government. Without a proper degree of intelligence, law becomes a mockery and government a cipher.

Let the lessons of patriotism and good citizenship be taught more generally. Let the church, without losing any of its religion, become more social, and let society, without losing any of its philanthropy, become more religious. Let the state, without losing any of its dignity, become more educated, and let the schools, without partisanship, become more patriotic. Let us pay more attention to "Home Sweet Home,"

"Nearer My God to Thee," and "America," and less attention to political chicanery and the empty bubbles of the demagogue and the future of our glorious country will be secure.

If then, we want to institute lasting reforms; if we want to see our laws obeyed and enforced, we must enlist the energies of the rising citizen. We must exalt and dignify our citizenship. We must be filled with an undying love for our country and an abiding faith in the character and integrity of our institutions. We must understand that our sublime and glorious mission is, not to build temples of fame for ourselves, but to organize all human forces for the upbuilding of a civilization that shall be as broad as the world and as enduring as humanity's love.

Liberty Menaced By Wealth.

From the Chicago Record.

Dr. Albion Woodbury Small, head professor of sociology in the University of Chicago, startled and delighted an audience of ministers, bishops and laymen recently by a paper which he read at the afternoon session of the board of examination of Rock river conference held at the Englewood First Methodist church. Some remarked that the speaker's views smacked of socialism and socialistic propaganda, but his words were moderate and the churchmen frequently interrupted him with bursts of applause. At the end of the paper his auditors gave him a prolonged demonstration of approval.

The subject on which Professor Small spoke was "How Sociology Can Help a Working Pastor." After declaring that his views were not intended to be sensational, but were the result of conviction, he plunged boldly into the theme, saying in part:

"The social system in which we live and move and have our being is so bad nobody can tell the full measure of its iniquity. In this age of so-called 'democracy' we are getting to be the thralls of the most relentless system of economic oligarchy that history has thus far recorded. That capital from which most of us directly or indirectly get our bread and butter is become the most undemocratic, inhuman and atheistic of all the heathen divinities. It breeds children but to devour the bodies of some, the souls of others and to put out the spiritual eyesight of the rest. The socialistic indictments of our civilization are essentially sound. Mind, I do not say the remedies are sound, but the indictments are true."

Following this, Professor Small outlined the science of sociology and commented on its power for good, while holding that it is yet in its infancy as a science, though of world-long age in practice; then he continued:

"There are clouds on the social horizon already bigger than a man's hand, foretelling changes of which no one is wise enough to predict the end. If present tendencies continue it will not be long before the men whose business is to communicate ideas will be gagged by those who publish ideas, and the publishers will be shackled by the makers of paper, and the paper manufacturers will be held up by the transportation lines, and the transportation corporations by the producers of steel, and the steel industries by the coal operations, and the coal miners by the oil producers, and the oil magnates by the stove makers, and the cook-stove men by the sugar trust, and the sugar interests by Wall street, and the stock brokers by the labor unions, and they by the farmers, and the farmers, God help them, by everybody."

"I am not throwing the dust of my library in your faces, but if you need the symptoms from bank and office, factory and railroad headquarters and daily press, you have discovered that the very men who made these combinations are beginning to be frightened at their shadows. These very business men who claim a monopoly of practical 'horse sense' have involved themselves and all of us in a grim tragedy. They are asking in a quiet way how it is all going to end."

"Whether they realize it or not, our vision of freedom is passing into the eclipse of universal corporate compulsion in the interest of capital. The march of human progress is getting reduced to marking time in the lock-step of capital's chain gang. It would make infinitely more for human weal if every dollar of wealth was cleaned off the earth, if we could have instead of it industry and homes and justice and love and faith, than to be led much further into the devil's dance of capitalism."

Mr. Gotham—I see that a new law in Georgia prohibits the selling of liquor within three miles of a church or a school house. Colonel Kaintuck (of Louisville)—My stars! That's a terrible blow to Georgia.

Mr. Gotham—Think so?

Colonel Kaintuck—Mercy, yes! In five years there won't be a church or a school house in the state.—New York Weekly.